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THE CONVERTED CATHOLIC

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"THE HOPE OF THE FUTURE"
THE CENTRAL AMERICAN
FEDERATION AND THE
ROMAN CHURCH

JANUARY
1922

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THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 1.

Another Statue of the Virgin Mary Robbed

A despatch to the New York "Sun," December 20th, from Consensa, Italy, said: "A bejeweled statue of the Virgin Mary has been robbed by thieves, who entered the local cathedral disguised as priests, it was learned to-day. A crown, studded with rubies and an old silver cross were among the jewels taken. The loot is valued at 100,000 lire."

A Very Important Meeting of the Trustees

On Monday, December 19th, perhaps the most important meeting of the Board of Trustees since the death of Father O'Connor took place in the church parlor of the Marble Collegiate Church, New York, of which the Rev. David J. Burrell, secretary of the Board, is pastor.

Besides Dr. Burrell there were present Drs. Parker, Voorhees and Straton, of the Board, and about twelve other gentlemen prominent in religious, civil and philanthropic activities.

After discussion a committee was appointed to perfect plans for a nation-wide organization to advance evangelical Protestantism along the lines pursued for so many years by Christ's Mission. It is to be called the Evangelical Protestant Association, and its propaganda will be carried on both by spoken and written appeal. There was a strong sentiment in favor of increasing the circulation of this magazine, and also of the publication and distribution of tracts and leaflets. This committee is expected to report early in January.

The New German Ambassador

Dr. Andres Hermes, the new Ambassador of the German Government to the United States, is, according to the Papal

Press, "a practical Catholic . . . who courageously professes and practices his religion, and has never hesitated to assist all the Catholic movements." The most significant paragraph in the Vatican threat to Great Britain published in the "London Daily Telegraph," August 21, 1918, three months before the Armistice, and published in our issue of Oct., 1918, was that of assisting world-wide German propaganda and activities against Great Britain. No one supposes that any settlement between Great Britain and Ireland will put any check upon the more or less professional English-haters, like Judge Cohalan, in their activities to destroy "Anglo-Saxonism." Dr. Hermes will occupy a position of great strategic importance for the carrying out of the Papal-Sinn Fein-German warfare against Anglo-Saxonism, as represented by Great Britain; incidentally, also, in the work of creating mutual antagonism between the people of the United States and those of the other great English-speaking Commonwealths.

The Magna Charta Day Association

President Harding has accepted the position of honorary president of the Magna Charta Day Association, which seeks to further general recognition of Magna Charta Day in Anglo-Saxon nations.

Replying to Dr. Johnston's (St. Paul, Minn.,) invitation to become honorary president, President Harding wrote:

"Thank you for your notification that I have been selected to serve as honorary president of the Magna Charta Day Association. Believing that you are doing a useful and patriotic work in your efforts to secure a commemoration of this occasion and a popular understanding of its significance to the Anglo-Saxon nations, I accept the position with pleasure."

The Association emphasizes it is not seeking to have established an international holiday, but urges that the press and the pulpit, public schools and colleges give a place each year to fitting expressions of the significance of the day.

Among those who have accepted places on the national committee in this country are Dr. Marion Le Roy Burton,

president of the University of Michigan; Dr. Samuel Fallows, presiding bishop of the Reformed Episcopal Church; Dr. John Grier Hibben, president of Princeton; Senator Henry L. Myers, of Montana; Dr. Cyrus Northrop, president emeritus, University of Minnesota, and Dr. David Starr Jordan.

The Situation in Ireland

At this writing there is cause for great thankfulness that the Anglo-Irish Treaty has been ratified by the Irish Parliament. The chief interest of Christ's Mission, of course, lies in the increased or lessened likelihood of the deliverance of the Irish people from the blight of Roman priestcraft, which has been for centuries the real cause of virtually all the troubles that have afflicted the nation. While it is true that Mr. De Valera is an Ultramontane, and has been publicly quoted as saying in effect that "Irish civilization" would be 100 per cent. Papalism, Article XVI of the Treaty excludes the appropriation of public money for any religious purposes, and in somewhat ambiguous terms provides for what may be called religious liberty. We cannot, however, suppose that the Sinn Fein campaign in this country against England by the priests of Rome of all degrees would have had even their support—much less their leadership—unless they anticipated that the "Irish Republic" would be completely dominated by the Vatican. If Michael Collins really meant what he said when he promised "religious liberty" for the nation, it seems doubtful if the hierarchy will have much more power than it has hitherto possessed. It is also to be borne in mind that any efforts put forth by them antagonistic to the spirit of Article XVI will attract more attention than similar work done in other "Catholic" countries, such as those in Central and South America. In those lands, when the priests succeed in nullifying provisions of paper constitutions, there is nobody to make any protest except foreign Protestants. But in Ireland it will be "different." They will be too close to England and English newspapers and English Protestant societies for their comfort, in case of too pronounced attempts to nullify Article XVI.

New Education Bill for England and Wales.

The spreading tendency to emancipate the education of the nation from clerical control is being manifested even in Great Britain, and a long despatch to the Brooklyn Papal organ says that "the author of the bill knows little or nothing about the principles of Catholic education." The probability is that he knows enough concerning them to recognize the peril to every form of civil and religious liberty in that education which makes first the priest and then "the Church" the great controlling power over the life of the individual.

Under the bill religious instruction is allowed in the schools, to be given during school hours, by a teacher professing the creed upon which instruction will be given. On the other hand, no teacher can be compelled to give religious instruction, and the engaging and dismissal of teachers is to be invested in a council, which may possibly consist of persons of all religions or none.

Complete public control of schools is established by the bill, and unless it happens that in any particular place the residents consisted of Catholics only, which is quite out of the question, it means that in the actual working of the bill the Catholic schools would lose their character as Catholic.

That the English Protestant Churches are more wide awake to the Papal Peril than some of those of Michigan, for example, is shown by the statement that while the schools of the Anglicans and the dissenting denominations will be affected in the same way, "no help can be looked for from either of these parties—in fact, they are both much more likely to combine to support the bill." Which, if true, will be a manifestation of good sense that we should like to see imitated in this country.

It was never more important that the American people should know the facts concerning the early days of this Republic. The J. B. Lippincott Company, Philadelphia, has just published a book, "American History and Government," by Matthew Page Andrews, M.A., which should be in the library of every pastor and every Sunday-school in the land. The price is \$2, and we hope to give an extended review in our next issue.

TO ALL THE FRIENDS OF CHRIST'S MISSION

As the year closes the Trustees of Christ's Mission desire to express their gratitude to all the subscribers of this magazine, and all who have given moral and material support to the work for their valued and unfailing help.

Many things that have happened during this year have, however, impressed themselves so deeply upon the members of the Board that they feel constrained to place before their friends and supporters some suggestions for the expansion of the work and influence of Christ's Mission.

Among these may be mentioned, in brief:

1. The increasing aggressiveness of the great Catholic lay organizations—every one of which is kept under close priestly control—in what may be termed the social and industrial spheres of our national life.

2. The increasing power of the Roman hierarchy in the world of politics—national, State, and municipal—as shown by the returns of the November elections, and in the strength of the widespread insurgency against the Eighteenth Amendment, and in the toleration by our Government of conspiracy by Catholics against the integrity of the British Empire, with the Government of which this nation is at peace.

3. The appearance, and apparently wide circulation of literary propaganda designed to mislead uninformed and unwary Protestants," to induce them to exchange the liberty of the Gospel for the spiritual and intellectual bondage of Rome. One journal alone, avowedly published with this object in view, claims to have a reading clientele of two million people every week.

4. A new form of propaganda is by means of paid display advertisements in daily newspapers setting forth misleading statements of Roman doctrine, and even of history itself, in regard to persons and events connected with the Church.

5. And, perhaps, more serious than any of these the apparent blindness of the "Protestant" religious press and pulpit to the menace to the country and its political institutions created by the multifarious activities of the Roman hierarchies. There are, of course, sufficient exceptions in both press and

pulpit to prove the rule. In our December, 1921, issue, p. 364, is an extract from a letter written as late as October 18th, by the editor of the organ of one of the largest and most important Protestant denominations that sets forth only too accurately the mental attitude of many of the leaders of American "Protestantism."

To meet this serious situation therefore, the Board places the following suggestions before its friends:

So far as New York and its vicinity are concerned the formation of an association for the purpose of increasing the influence of Christ's Mission, the members of which will elect committees for the following purposes:

- (a) to increase the attendance at the services held at the Mission Chapel, and also the number of the meetings per week.
- (b) to place the business office of the Mission upon an aggressive commercial footing, and to develop the distribution of books by all publishers dealing with all the varied phases of history, theology, biography, etc., with which the Papacy has been connected—especially during the last six hundred years. The field for such literature within the various denominations in this country alone is virtually unlimited, to say nothing of all the commonwealths of the British Empire, and other countries. This undertaking is manifestly too large to be handled by any single individual.
- (c) to "take hold" of the business end of the magazine, and create an organized circulation department, for its more widespread distribution throughout the world.
- (d) to publish and distribute reprints in booklet or pamphlet form, of many of the letters to Cardinal Gibbons, written by Father O'Connor, and other articles written by himself and others in years gone by, that are of present day value.

In the office of Christ's Mission there is a considerable number of back numbers of this magazine and of "The Protestant Review" (under which name it was published for some time). Friends are invited to purchase these for ten

copies for fifty cents, on the understanding that they will mail them to friends and acquaintances as sample copies, with letters explaining that owing to unavoidable causes the subscription is now \$1.50.

It is expected that a meeting of friends and subscribers to the magazine located in New York and vicinity will be held early in January, for the purpose of inaugurating this new organization.

THE POPE'S TRIPLE CROWN

The tiara, or triple crown of the Pope, was originally a plain high cap, much like those in which the doges of Venice are so often represented in old pictures and medals. It was first introduced by Pope Nicholas I in 869. It is doubtful when the first coronet was added, but the second was placed by Pope Boniface VIII in 1295, and the third by Pope Urban V about 1368. It has been held that the three crowns refer to the Holy Trinity, though that evidently could not have been the original idea or they would not have been added one after the other, with an intervening interval in each case of many years. Others affirm that they denote the three-fold royalty of the bishop of Rome, one being the symbol of the temporal power over the Roman States; another, the spiritual exercised over the souls of men, and the third of the authority over all kings and potentates of Christendom.—"Catholic Citizen," December 30, 1911.

WANAMAKER WISDOM

A real estate man says that unused, closed houses shut up tightly and unventilated, are injured more by bad air and dust than if open and used.

What of the human mind, if left with nothing in it, such as are said to exist in some countries across the sea, where entire villages are reported to be without teachers, schools and churches or schoolmasters of any kind?

America will do well to watch its immigration laws and not permit the incoming of young or old whose minds have been left empty by neglect or design.

We must not impair our citizenship.

CHRIST'S MISSION SERVICES

During December the services at Christ's Mission were well attended, and interesting and useful addresses were given by various speakers. At one of these an Irish speaker told of the good work being done by various missions conducted by Protestant churches in Ireland, emphasizing the fact that the great need of the people was to recognize Jesus Christ as their Head instead of the Pope. At another an Italian speaker described religious conditions among his people, and said that increased evangelistic effort among them would bring large numbers out of the darkness of Rome into the light of the Gospel. What he said about the success of the Methodist mission work in Italy went far to explain the characteristic animosity of the Vatican against that particular denomination, and the efforts of the Knights of Columbus to press down "the yoke of Rome" upon the necks of the Italian people.

On Sunday, January 1st, a young Syrian priest, the Rev. Andrew Mallac, gave an interesting address, in which he described how the superstitions of Rome entered the Greek Church of which he was a member, and how they had so permeated that Church, that now it might be said that almost the only difference was that Arabic was used at the services instead of Latin. His chief reason for leaving his Church was that he wished to serve God according to the teachings of the Bible plan of salvation, as he had found nothing to satisfy the needs of his soul in the empty ceremonial of the Roman Church that had been adopted by his own. He was followed by the Rev. John Good, of the Wesleyan Methodist Church, who related how he had been converted in Ireland when a young man chiefly through the putting into practice on the part of his mother in her daily life of the teaching of the evangelical faith that she professed. A lady who had been converted from Roman Catholicism gave an impressive testimony, which could not but be greatly encouraging to the friends of Christ's Mission and its work. Another former Catholic told how he had been led out of the darkness and bondage of Rome into the light and liberty of the Gospel through the reading of the Bible. As a matter of fact, he was

an example of the truth of what Cardinal Wiseman said in the Introduction (page 18, 19), Vol. I, of his "Lectures on the Principal Doctrines and Practices of the Catholic Church" (1836). In speaking of certain Catholics leaving the Church, the Cardinal said:

"The history in every case, is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it Transubstantiation or Auricular Confession; that he could not discover in it one word of Purgatory or of worshiping of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible; his priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome, that is, as it is commonly expressed, the errors of that Church, and becomes a Protestant."

TO OUR SUBSCRIBERS

As we presume that many subscriptions to the magazine expired last month, we hope that our friends will lose no time in renewing them. While the amount, taken by itself, is small, if a hundred fail to arrive when due, the non-arrival of \$150 makes itself felt in the office.

While they last, the following booklets, compiled in accordance with the method adopted by Father O'Connor for this magazine, can be obtained for ten cents each. Although written nine years ago they are as much "alive" to-day as when they were written: "The Papacy in American Politics;" "The Thrones of the Papal Viceroys Set Up in the United States;" "The Mind of the Vatican on American Political Institutions;" "How Pope Pius X Crushed the French Sillon," and "Tetzel Redivivus."

So far as we know, this is the only magazine that publishes an evangelical message to Roman Catholics based on the text of their own Bible. Our hope has been that our subscribers would lend the magazine to Catholic friends and acquaintances, directing their attention to the articles under the heading, "The Gospel in the Douay (Catholic) Bible."

POPE NICHOLAS I AND ARCHBISHOP MANNING

BY RIGHT HON. W. E. GLADSTONE.*

When that Pontiff (Nicholas I) was prosecuting with iron will the cause against the divorce of Lothair from Theutberga he was opposed by some bishops within the dominions of the Emperor. Adventitius, Bishop of Metz, pleaded the duty of obeying his sovereign. Nicholas, in reply, described his view of that matter in a passage truly classical, which I translate from the Latin, as it is given in Baronius:

"You allege that you subject yourself to kings and princes because the apostle says, 'Whether to the kings, as in authority.' Well and good. Examine, however, whether the kings and princes, to whom you say you submit are truly kings and princes. Examine whether they govern well—first themselves, then the people under them. For if one be evil to himself how shall he be good to others? Examine whether they conduct themselves rightly as princes, for otherwise they are to be deemed tyrants than taken for kings, and we should resist them and mount up against them, rather than be under them. Otherwise, if we submit to such, and do not put ourselves over them we must of necessity encourage them in their vices. Therefore be 'subject to the king as in authority in his virtues; that is to say, not his faults,' as the apostle says, 'For the sake of God, not against God.' (Baronius, A. D., 863, clxx.)

"I cite the passage, not to pass censure on the case, but for its straightforward exposition of the doctrine, now openly and widely preferred, though not so lucidly expounded by the teaching body of the Romish Church. Plainly enough, in point of right, the title of the sovereign is valid or null according to the view which may be taken by the Pope of the nature of his conduct. 'No just prince,' says Archbishop Manning, 'can be deposed by any power on earth, but whether a prince is just or not is a matter for the Pope to judge of.'"

* "Vaticanism," pp. 59, 60.

For three new subscriptions we will send a copy of the powerful and interesting story, "Paul Errington, Our Scarlet Prince."

A LETTER TO PROTESTANT MINISTERS

BY REV. EDWIN D. BAILEY, D.D.,

Pastor Prospect Heights Presbyterian Church, Brooklyn, N. Y.,
in "Prospect Heights Bulletin," November 17, 1921.

Dear Brethren of the Protestant Ministry:

I address you in this letter because I am profoundly convinced that conditions at home and abroad in reference to the Roman Catholic Church call for earnest and prayerful attention and for energetic action.

I do not need to remind you of the fundamental differences between the Roman Catholic faith and the faith of the Protestant Churches. Your familiarity with the Reformation of the Sixteenth Century makes such a reminder unnecessary.

Nor do I need to remind you of the fundamental difference between the autocracy of Rome and the democracy which Jesus Christ sets forth in His Gospel. We Americans are jealous of the liberty which has come to us through the application of the Gospel of Jesus Christ, and if necessary we would fly to arms rather than return to the oppressions of autocracy.

But many of us are resting quietly in the belief that our fathers won such a notable and complete victory over Rome in the conflicts of past centuries that there is no longer a Roman peril, and that nothing remains for us except to wait patiently the final end of our ancient enemy. Our fancied safety is our present peril. While we have been lulled into inactivity and silence Rome has been busy.

I am one of those who believe that Rome was more to blame for the late World War than Berlin was. But whether this be so or not, Rome has profited more by the war than any other Government, Church or institution, and she is following up her advantage with all her historic skill and energy, and with all the cunning and intrigue which characterized her work in her palmiest days.

The recognition given to the Knights of Columbus during the war, the important positions accorded to Roman Catholics as the price of their loyalty while the fight was on, the large sums of money made available for propaganda, the

Irish question as a weapon for making trouble between the United States and Great Britain, not to mention the intrigues against the Peace program in Europe, have emboldened Rome to adopt an aggressive program for its own rehabilitation and for the recovery of the civil power which long ago it forfeited.

The new propaganda involves such features as the following: Undermine Protestantism by constantly affirming its failure; laud the Roman Church as the oldest Church, dating back to the apostolic days; affirm that the Roman Church is the only true Church, and that Protestantism is a modern revolt against Divine authority; claim for Romanism the credit for Magna Charta, the winning of our American Revolution, the authorship of religious liberty and every other blessing which has come to humanity; rewrite history so as to blot out the bad record of the Roman Church and substitute for it the credit for measures which have become popular; break down the public school system and substitute the parochial schools; under the plea of Americanizing the foreign population—in fact, Romanize them; work the sympathy for Ireland so as to create hatred for Great Britain; by a discreet and cunning use of the "balance of power" in American politics capture as many of the strategic positions in Government as possible and turn them to the advantage of Rome; in short, "make America Catholic."

The American doctrine of religious toleration, reinforced by the cry of "bigotry," which is worked for all it is worth by Rome herself, has silenced our Protestantism and given Rome a free hand for her propaganda. A generation of Americans has grown up quite ignorant of past history, of the struggles of our forefathers for liberty, and unwarned of the perils which beset our religion and our institutions. Our silence is the opportunity of Rome, and she is taking advantage of it.

I therefore plead for a campaign of enlightenment, for sermons and magazine articles and editorials and books, which will revive the history of Rome, expose her false claims, refute her propaganda, deny her deceptive represen-

tations, arouse a sentiment to prevent her movements, dispute her return to civil or religious supremacy, and prevent her intrigues in this and other countries.

I fully believe that the final great battle of the world will be over the question whether the Vatican, with its system of autocracy and false worship, shall rule the world, or whether Jesus Christ, with His system of truth, righteousness, liberty and salvation, as set forth in the Word of God, shall be the supreme power of the world. To meet this issue our Protestantism must gird itself anew for the struggle. Our lethargy and fancied security must give place to energetic and courageous activity, and the faith of our fathers must again assert itself. For this I earnestly plead, for this I daily pray, and to this I solemnly dedicate my best efforts. Will you join in the great battle?

IMPORTANT—IF TRUE

In recent issues of this magazine we have referred to "lying propaganda" by the agents of the Papacy in regard to matters of fact connected with the Roman Church, and now we quote one or two more "facts" given in a Rome despatch to the New York "Sun," December 2, 1921, by one Henry Wood. The subject is the Italian claim "to the custody at Jerusalem of the Cenacolo—the 'mother church of all churches.'" In the course of the despatch we are told:

"Italy's historic claims as the rightful custodian of the Cenacolo antedate those of any other nation. The Cenacolo at Jerusalem was the first building which Christ definitely consecrated as a church. It was in this first church that Christ further instituted the Eucharist, created the priesthood, and it was also there that Peter began his mission. Finally it was in this little church that the Virgin Mary fell asleep and died."

The next sentence, were it not written on such an important subject, is funny enough to evoke a smile, for the writer gravely tells us: "These, at least, are the facts," followed by the rather important qualification, "at least by the tradition of the Church."

KING ALBERT AND KING VICTOR EMANUEL

On December 26th the press despatches from Rome said that the proposed visit of the King and Queen of the Belgians to the King of Italy had aroused no protest on the part of the usual spokesmen of the Vatican. On the following day the Rome "Tempo" said that this visit would be the occasion of the official announcement of the engagement of the Princess Yolanda to the Duke of Brabant, the eldest son of King Albert. He is twenty years old, served with distinction in the Belgian army during the war, and was the recipient of the Croix de Guerre and the Grand Cross of the Legion of Honor from the French Government. He accompanied his father and mother on a tour of the United States in 1919. He is also known as Prince Leopold, and is the heir apparent to the Belgian throne.

While nothing has appeared as to the quality of Prince Leopold's personal Catholicism, it may be supposed that it is not of a violently Ultramontane type, because his mother has greatly scandalized some American Catholic writers by being sponsor as godmother for a baby at its christening in an English Protestant church. The Princess Yolanda, with the other children of the Royal family had a Waldensian governess, and, we think, one who was an English Protestant. King Victor Emanuel and Queen Elena have for years been daily readers of the Bible, so that they are probably acquainted with the wide divergence between the teachings of the Popes and those of—St. Peter, for instance. At the time of the earthquake at Messina there was a newspaper story to the effect that Queen Elena, in passing along a street, found an aged woman lying crushed under the wreckage of a house, and beyond hope of recovery. On kneeling down to speak to her she found the poor old soul was in great distress because no priest was at hand to hear her last confession. Whereupon the queen, knowing that the end was near, invited her to make her confession to her, and at its conclusion pronounced absolution, so that the comforted penitent passed away in peace. Father O'Connor said, at the time, that he believed that absolution to be really valid. The chances,

therefore, of Prince Leopold and Princess Yolanda developing into such a couple as that model Catholic pair of sovereigns, Ferdinand and Isabella of Spain, seem to be somewhat remote.

THE ROMAN CHURCH ABOVE THE NATIONAL LAW

Just as priests of Rome and Papal papers oppose the Eighteenth Amendment here, so in France Catholic religious orders are again establishing themselves in defiance of the Waldeck-Rousseau laws of 1901, which made the existence of these bodies dependent on the granting of Government authorizations for each individual one. In 1914, by virtue of a Government circular suspending the application of this law many individual members who had left France returned to serve their country either in the army or in the sanitary units; and since the end of the war this circular has not been revoked.

Because of this fact, and a statement made in a political campaign by President Millerand, certain members of religious orders have begun to open institutions in defiance of the national law. Fortunately for France some of her politicians are not so afraid of "the Catholic vote" as some of ours, and one deputy has given notice of an interpellation that he will address to M. Briand, asking whether it is by his authority that these law-breaking "religious" are buying properties. M. Jonnart, the new French Ambassador to the Vatican, seems a little afraid that this manifestation of contempt for the law is a little "previous," and in a meeting of the "directing committee of the Republican-Democratic party," ("Tablet," November 26, 1921), said, "The congregations must be informed of the rights and duties of the Government. The law remains on the statute books and should, therefore, be enforced. Hence the Government should warn the teaching congregations that it was not yet permissible for them to reopen schools. As regards charitable, missionary and nursing orders, that they may present request for authorization, the Government will investigate these requests and present them to the Parliament recommending in particular to the favorable examination of the Chambers the requests of the orders from which missionaries are drawn."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE FATHER'S RECEPTION OF THE PRODIGAL SON

And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

I am not worthy to be called thy son: make me as one of thy hired servants.

And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him.—Luke 15: 17-20.

This is an extract from what is perhaps the most beautiful "short story" in all literature—sacred or profane. It was related by our Lord Himself, and is the last of three, all of which were told in response to a protest by the Pharisees and scribes against His personal intercourse with "sinners." The precise charge was: "He receiveth sinners, and eateth with them."

Father O'Connor used to say that his chief accusation against the Roman Church was that it thrust itself, and the priests and the Pope and forms and ceremonies between the people and the Saviour, when they tried to approach Him. There is no doubt as to the facts in the case, and it is equally true that this action by the priests of Rome is directly opposed to the whole spirit and practice of our Lord, as also of His apostles.

One of the false views of God presented by the Church to the people is that which represents Him as being so much estranged from them that it is necessary to continually offer up the "unbloody sacrifice" of the Mass to appease His anger. And that the feelings of both Himself and of our Lord are still so hostile that the intercession of the Virgin Mary, apostles and so-called "saints" is necessary to obtain a hearing for any petitions they may make in prayer.

The above quotation, and the story of which it is part, should go far toward correcting this error in the mind of any Catholic reader.

The story, known to all Protestants by the title "The Prodigal Son," is that of a younger son, who, tired of the restraints of home life, obtained, on request, from his father the share of the parental estate that would come to him on his father's decease, and departed to "a far country." There he speedily "ran through" all he had, "living riotously." When he had "spent all" the far country was visited by a famine, and, being both "down" and "out" he hired himself out as a swineherd—a specially obnoxious form of work for a Jew, who regards swine as "unclean" under the Mosaic law.

Food was so scarce that the young man "would fain have filled his belly with the husks that the swine did eat," but "no man gave unto him."

The next chapter of the story is that related in the verses quoted above.

The word "religion" is very widely misunderstood, and is often used when the word "cult" would convey the idea much better. A man's "religion" is not really "Catholic" or "Protestant" or "Mohammedan" or "Brahmin," but the word really means his personal attitude or relationship to God. It does not consist in believing the Creed of Pope Pius IV, subscribing to the Thirty-nine Articles, or the Westminster Confession, or regulating one's life by the teachings of Mohammed or Confucius. Every man is born in sin, and the "sense of sin" is universal. But God has made a way of reconciliation for man with Himself, and while most peo-

ple still live in the seventh of Romans, others have moved into the eighth chapter, which is all the difference in the world: between rebels and sons; between servitude to sin and salvation from it; between living under the wrath of God as unforgiven sinners, and living under the smile of God as sons of God and joint-heirs with Christ.

There is no salvation in membership of any Church or adherence to any cult—only in reconciliation with God through Jesus Christ.

One of the most important things that the young man in the far country did was his "rising up." Many people lose the blessings of salvation because they will not "rise up." They want peace of soul and the happiness that comes from a knowledge of the forgiveness of sins, but they want to have them in their present surroundings. They do not wish to give up certain things in their lives, or to break with questionable, if not evil associations. In other words, they want to be saved in their sins, not from them. And while, of course, this doctrine is not taught in the literature of the Roman Church, the way in which the doctrine of confession, absolution and penance works out in daily life in thousands of individual cases is precisely the same as if it did. A man does not forfeit his membership in the Roman Church by stealing or lying, or even more flagrant breaches of human and divine law. So long as he confesses these things and performs the penance prescribed by the Church he remains in more or less good standing with the priests of Rome. While the lives of Roman Catholic rulers of Europe during the last five hundred years have been more conspicuous examples of this than those of ordinary laymen, there is abundant evidence in the criminal statistics of virtually all countries that the statement holds good throughout all ranks of membership.

To come back to the reader. The first thing to do in order to become permanently reconciled to God is to "rise up"—definitely abandon and leave behind all those things and associations that your own spiritual consciousness tells you are not in keeping with the spiritual peace and happiness that you

desire. In many individual cases this "rising up" really constitutes the larger part of Repentance. Repentance is not merely sorrow for sin, as many people seem to think, but renouncing it—leaving it behind, which is quite a different thing.

The next thing that the young man did, after rising up, was to go to his father—not to anyone else. He did not go to some relative, or to a priest, or to some neighbor first, and ask him to intercede for him, but he went straight to the old home where the father was. Let the reader do in like manner. Go to God Himself in prayer, direct, anywhere, at any time—NOW. The young man did not try to borrow some better clothes in which to appear, or wait until he "felt better," or until he could earn some money so that he could make a more presentable appearance. He went just as he was, and his father, seeing him while "he was yet a great way off," "running to him fell upon his neck and kissed him."

The following verses may be used, if they express the feelings of your heart, as they have been by thousands of repentant sinners in the past, who have, through these lines, been lifted out of the bondage and condemnation of sin into the liberty and reconciliation, with consequent life-long joy and peace, of the children of God:

Just as I am—without one plea
But that Thy Blood was shed for me;
And that Thou bidst me come to Thee,
O Lamb of God, I come!

Just as I am—and waiting not,
To clear my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt—
Fighting within—and fears without,
O Lamb of God, I come!

Just as I am—Thou wilt receive
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come!

God, who so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have everlasting life (John 3: 16) will give you in your own heart the assurance of reconciliation with Himself, and you shall have the indwelling of the Holy Spirit to give you

the victory over sin every day all the days of your life. You will have the privilege not only of walking with God along the road of life, but of having Him walk with you.

The writer was in a Roman Catholic church yesterday, and saw thirty or forty people in different parts of the building apparently praying. And one woman was kneeling in the attitude of prayer before a crucifix on which a semi-life size statue of a dead Christ was held up. Whether she was actually praying to the statue itself no one, of course, knows but God, but in any case, the presentation before her eyes was of a corpse, absolutely unable to do a single thing for her.

Christ is not really dead. He is risen, and is alive for evermore, more willing to supply every need of that poor woman's soul than she was to be blessed, and yet—

May God bless the foregoing message to some reader whom it may concern, and lead him or her into the blessed experience enjoyed by the writer for over thirty years!

"The mind of Luther, so powerful to throw off dogmas which had nothing but human authority to support them, was, as to the sacrament, held in the bonds of early association. He concluded that the body and blood of Christ are really present in the Lord's Supper; but, aware of the absurdities and self-contradictions of transubstantiation, he laid hold of a doctrine which some writers, in the Roman Church itself, had continued to prefer to the Papal dogma above stated. This was designated by the term consubstantiation, which allows that the bread and the wine remain the same after consecration as before. * * * It was held, however, by Luther that, though the bread and the wine remain unchanged, yet that, together with them, the body and blood of Christ are literally received by the communicants. * * * Yet, in some important respects Luther and the consubstantialists wholly escaped the errors of the Church of Rome as to this sacrament. They denied that it was a sacrifice, and that the presence of the body and blood of Christ gave to it any physical virtue acting independently of the disposition of the receiver, and that it rendered the elements the objects of adoration."—"The Sacraments," by Richard Watson, p. 105.

THE NEW CENTRAL AMERICAN FEDERATION AND THE ROMAN CHURCH

Three Central American Republics—Guatemala, Salvador and Honduras — have recently formed a Federation, and those parts of the Constitution of the Union that refer to the Roman Church have aroused—and naturally—much hostility on the part of the Roman hierarchies in two of them, according to the Brooklyn "Tablet" of December 3, 1921.

As these countries have had four hundred years' experience of Papal domination of the people, if not of the Governments concerned, all who are interested in the Sheppard-Towner Bill would do well to take notice of the features of this Constitution to which these ecclesiastics take exception, for what is so bad for the Roman Catholic people in Central America that they put their opinion of it in a State document embodying the views of three nominal Catholic nations cannot be good for people of any religion, or no religion, in the United States. The "Tablet" says:

The provisions of the Constitution condemned by the bishops of Salvador are particularly the following:

That prohibiting the establishment of monastic orders.

That depriving the clergy of civil rights enjoyed by other citizens.

That denying any contractual force to marriage by religious ceremony.

That withholding from religious organizations the right to conduct schools.

We are further told that the new Constitution of the Federation was proclaimed on September 15, 1921, following its ratification by the three Governments which adhered to the treaty signed at San José, Costa Rica on January 19, 1921. There are about 4,000,000 people and some 100,000 square miles of territory under the sway of the Federation.

Both Nicaragua and Costa Rica were represented in the draft of the treaty, but neither of them has yet accepted the Constitution. Panama has also remained aloof. The

Constitution provides for the admission of these States whenever they elect to ratify the treaty.

A Pastoral Letter of the bishops of Salvador mentions a number of provisions that show the hostile spirit of the masses of the people concerned. For example: Article 35 says, of education, "The instruction given by the Government shall be secular;" and No. 37 says, "No religious act shall serve to establish the civil status of anyone."

"The provision which debars the clergy from the right to hold office under the new Federal Government does so by stipulating that 'a necessary condition' to the election or appointment of any person to such post is that he 'belong to the secular state.'"

It further appears that these provisions were inserted in spite of the presentation of a "Memorial" by the bishops, for they say:

"We regret that no account was taken of our 'Memorial' presented to the Federal Constitutional Assembly, and that the words of the answer of His Excellency the president of that Assembly were like dry leaves blown by the wind; we also deplore the fact that the Constitutional Deputies, instead of building the desired Federation on a basis of justice and fraternal concord, have accomplished a work of dissolution, separatism and anti-patriotism, contrary to the sentiments and will of the people for whom they make laws."

As politicians in Central America are like those of all other countries, in that in the main they refrain from offending any large percentage of their constituents, we may assume that their action is not greatly at variance with the public opinion of which they must be assumed to be mouth-pieces.

It is worthy of note that these Catholic nations are running true to form in directing their first hostility against the religious orders; and it would, in our opinion, be a good thing if Congress would institute an investigation into the activities, of these associations in this country, with a view to ascertaining how far they benefit the body politic, and in what directions.

"THE HOPE OF THE FUTURE"

This is a most timely book. In these days when certain newspapers with large circulations are lending themselves to the satanic work of trying to set nation against nation, people against people, and this nation, apparently, against several other nations—in a sort of indirect way—a book of this kind, written by an American who apparently had never been beyond the three-mile ocean limit till five years ago, is really a product of exalted patriotism.

In the preface the author says that writing books is not his business, "and never will be," but that international commerce is. If this volume is a sample of his accomplishment in a field that is not his "business," and is to be taken as an index of his chances of success in commerce, the prospects of his early appearance among the millionaires are, in our opinion, excellent.

An important purpose of the book is "to explain the 'Britisher' to Uncle Sam"—in itself a somewhat important task in view of our interests in all parts of the world, seeing that ever since the Armistice there has been a nation-wide propaganda against Great Britain for the purpose of creating mutual hostility between the people of this country and those of all the great Commonwealths that go to make up the British Empire; and more recently picturing the nation from which we inherited all our ideals of "liberty" and our political institutions as "tyrants, imposing a hated rule on weaker nations everywhere," and teaching that the Empire "was full of subject races groaning under an oppressive yoke." In fact, when the author left this country for Japan, in 1917, this last clause represents his own idea on the subject.

At this time, when the enemies of Britain are doing so much in this country to add to her difficulties in India the chapter about that country by one who has seen things for himself are of no small interest. Among other things he says that the British Government is proceeding as rapidly as it dares with a program for giving the Indian people more power in the direction of Home Rule, and that if Britain left India to her fate "she would certainly become the victim of

internal anarchy." He also says that Britain keeps the peace of Asia. It is the opinion of many students of international affairs in their relation to the Vatican that the present troubles in India are largely the work of those who have conducted the Sinn Fein campaign against Britain here almost ever since the Armistice; that the difficulties in Egypt are closely connected with German and Russian propaganda, and that there is a close connection between them and the Vatican threats contained in the communication published in the London "Daily Telegraph," August 19, 20 and 21, 1918, just about the time when the German High Command made up its mind that the war was lost to the Central Powers. This communiqué said, among other things, that Rome would "give it [the British Empire] justice and fair play—if it continues to go straight" (all italics ours). Then came these words: "Let any Briton think of his Empire, and then think of the huge organization that is the Roman Church, and ask himself if we want it against us in the future as it has been, to a great extent, in the past." We also read: "German intrigue will be waiting on the doorstep of the Vatican, German missionaries will be crowding up the gangways of their ships to spread their Germanism the world over, there will be German priests for Poland, the Slav States everywhere where we want liberty. *We have only to antagonize the Vatican and they will have full play to do their part toward the Germanization of the world, in preparation, it may be, for the next 'Day.'*"

A little lower down the writer advises Britain to "study statistics, the millions of Catholics and the thousands of their ministers controlled from this one centre with an authority, which, if it is fully exercised, is enormously powerful." Which throws quite a sinister light upon the relation of the Vatican to the fight against conscription carried on, during the war, in Canada, Ireland and Australia by the priests of Rome, and the Sinn Fein political campaign against Great Britain in this country ever since the beginning of December, 1918.

So that there is, at least, some ground for the opinions of those who think that in the case of national internal troubles everywhere, to say nothing of international disputes "Cherchez

le Jesuit" is a fairly safe maxim for guidance as to the real cause if it could be ferreted out. To-day, as never before, "priestcraft is the enemy" of every nation on earth.

A really valuable chapter of the book is that entitled "English Law and American," although we think that the writer would have gone more fully into his subject had he visualized more completely how absolutely necessary to the continued existence of a Republic like ours is the obedience of the great body politic to the laws that it has itself enacted.

Many who believe that the Roman hierarchy is seriously engaged in the campaign to "make America Catholic" inaugurated by Archbishop Ireland at Baltimore in 1889 see in the persistent opposition to the Eighteenth Amendment and its enforcement deliberate design to destroy the liberties of the American people in two ways by this means: First, to accentuate—and to create where it does not exist—division of opinion and interest among the various sections of the population as to the Amendment itself; and second, to create and encourage contempt for all law, as such, throughout the land. Till about twenty years ago the liquor traffic might have been described as almost a kind of annex to the Roman Church, the saloon business being carried on almost entirely by men who belonged to it. In practice, as well as theory, the priests of Rome have always placed their Church above the State, and the principle of "like priest, like people," was for many years exemplified in the contempt for local municipal, county and State legislation looking to the "regulation" of the traffic shown by Catholic saloonkeepers. Indeed, it was this contempt for such legislation that led to the adoption of the Eighteenth Amendment, which was ratified by the State of Nebraska, January 16, 1919. Four days later Cardinal Gibbons issued a statement "only made public after careful thought" condemning prohibition as against personal liberty, causing loss to Government revenues, and striking "at the fundamentals of the Christian religion." (New York "World," January 21.)

The February issue of the "Mentor," edited by Father Belford, of Brooklyn, spoke out in a more typically Catholic

form in an abusive article containing several statements which, even if true, would be hard to prove. But he said, among other things: "*It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it, or defying it. Smaller things than this have brought on revolutions.*" (Italics ours.)

And from that day to this the Papal press has continuously attacked the Amendment, the Volstead Act and its upholders. So that any citizen has considerable justification for the belief that the Papal Army of Occupation is, with sufficient exceptions among priests and laymen to prove the rule, in active insurgency against a Federal Amendment adopted by forty-five States of this nation out of forty-eight.

It is safe to assert that the continued existence of this Republic depends upon the support of the body politic, as a whole, to all national legislation. Of course, there will always be individual lawbreakers, but never before in the history of this country has there been seen such a campaign of propaganda against a Federal amendment and a Federal law, as has been conducted during the last two years by Rum and Rome, sometimes referred to by irreverent persons as Siamese twins, because they say that wherever you see one the other is not far off.

The following paragraph on the subject of obedience to law is not only of interest as the utterance of a foreign observer of British institutions, but it contains in a nutshell the secret of both the existence and the permanence (so far) of the British Empire, and also explains its powerful hold on so-called "subject" races of a hundred different religious and racial traditions and institutions.

Mr. Eagle says, on this subject, "British respect for law is a deep-seated fundamental racial instinct bred in the bone after many centuries of obedience to a legal system which has retained its identity during all the recorded history of the British people. It is not a respect for laws, many of which are violently unpopular; not a respect for the officials who administer the laws—very often these have been held in contempt. It is an instinctive adherence to the principles

of the ancient Common Law of the land, and in particular to the principle that this law supersedes the actions and wishes of any individual, be he private citizen, government official, or the King himself." Further on we read: "The Common Law is perhaps the most valuable single possession of the English-speaking peoples. It has become a part of our thinking, and is largely our practical standard of moral conduct."

One of the most important features of Magna Charta was the provision by which the King bound himself to observe its terms, and a committee of twenty-five barons was appointed who were empowered to make war upon him (saving the persons of himself and his children) if he persisted in violating the covenant. No wonder that Pope Innocent III denounced the Charter, released the King from his promise to keep it, and excommunicated the barons for exacting it! If the King himself were subject to the law to-day, the bishops and priests of an alien Church might be so to-morrow! Perish the thought!

This statement is quite true, and hence the vigor of the efforts of the enemies of our country and its "institutions" to destroy respect for the law as such. In this country the Papal contempt for our law was demonstrated by the decree "Ne Temere," which virtually overrides the laws of all the States in that it sets up a bar to marriage that none of our State laws do; and, further, it violates the constitutional right of the non-Catholic party to a proposed marriage in "the pursuit of happiness." The Motu Proprio "Quantavis diligentia" was a still more flagrant invasion of the civil rights of the Catholic people, in that it forbade any of them to take any civil or criminal action in the courts against any priest or religious without the consent of the bishops, on pain of excommunication. In what might be called the preamble it was said in effect that the reason for its issuance was that the clergy were not sufficiently regarded as a privileged class. It is enough to say that it is, in theory, anyway, one of our American fundamentals that all men are equal before the law.

The book closes thus: "If we fail to bring about a Union of Hearts among the English-speaking peoples of the world then we grossly wrong the unborn generations, our children, and our children's children. Are we to secure this peace and prosperity only for the English-speaking peoples? No, but for humanity. To-day humanity's hopes for the future lie with the English-speaking peoples of the world. It is for them to carry forward the torch of fellowship and good will, lighted by their desire for inter-racial understanding and kept burning by their passion for justice. This is the Hope of the Future."

There are many chapters in the book the value of which is enhanced by the author's lucidity in setting forth the facts presented—as those relating to Canada, Australia and New Zealand. There are forewords by President Harding, the Rt. Hon. David Lloyd-George, Rt. Hon. A. Meighan (Canada), Rt. Hon. W. M. Hughes (Australia), Rt. Hon. W. Massey (New Zealand) and Sir James Craig (Northern Ireland). The price of this volume, which should be in the hands of every pastor and the head of every local society desirous of promoting the permanency of the Republic, is \$2.00, and it is published by the Cornhill Publishing Company, 2a Park Street, Boston, Mass.

In a copy of "The Bulwark" we read that "According to the Rev. W. B. Douglas, D.D., Madrid, the Roman Church is losing ground in Spain. Republicans, Socialists and extreme Radicals, he says, are against it. Opposition to the bull-fight comes not from the Roman Catholic Church, but from Socialists and Liberal writers." Also that: "In Riesi, Sicily, with 20,000 inhabitants, more than 5,000 have declared themselves Protestants. Not long ago the number of Protestants in that town was only 150." Finally: "Professor Zilka, Prague, of the Czech Brethren Evangelical Church, has stated that no fewer than half a million people in Czechoslovakia have left the Roman Catholic Church since the Revolution of 1918, about 10,000 of these having found their way into the Reformed Church, while the new National Cath-

olic Church has registered nearly 150,000 members."—"Dublin Catholic," February 21, 1921.

THE CONFESSION OF THE LATE MGR. BRANN

On December 28th Monsignor Brann, rector of St. Agnes' Church, New York City, passed away, in his eighty-fourth year. Like Father O'Connor, he studied for the priesthood at the College of St. Sulpice, in Paris, and he later became the first alumnus of the American College in Rome. The chief point of interest for Christ's Mission in the late Monsignor lies in the following confession of the failure of the Church in this country, so far as converting the real American people from the liberty of Protestantism to the bondage of Rome. On May 13, 1908, at the annual dinner of the Alumni Association of the American College in Rome, 150 priests being present, he said:

"When I looked at the parade in our recent centennial celebration I was struck by one thing: All the men I saw were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country—Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."

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